

KEY
TO
ESSENTIALS OF
NEW TESTAMENT GREEK

BY
JOHN HOMER HUDDILSTON

A.B. (HARV.), PH.D. (MUNICH)

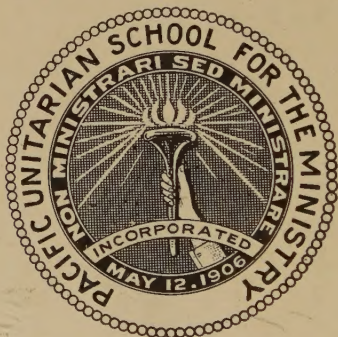
LECTURER IN CLASSICAL ARCHAEOLOGY, BRYN MAWR COLLEGE
AUTHOR OF "THE ATTITUDE OF THE GREEK TRAGEDIANS
TOWARD ART" AND "GREEK TRAGEDY IN THE
LIGHT OF VASE PAINTINGS"

D226.6
H866K

New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN & CO., LTD.

1899

All rights reserved



BERKELEY, CALIFORNIA

9
5

Earl M. Wilbur

KEY
TO
ESSENTIALS OF NEW TESTAMENT
GREEK

•The  Co. •

KEY

TO

ESSENTIALS OF NEW TESTAMENT GREEK

BY

JOHN HOMER HUDDILSTON

A.B. (HARV.), PH.D. (MUNICH)

LECTURER IN CLASSICAL ARCHAEOLOGY, BRYN MAWR COLLEGE

AUTHOR OF "THE ATTITUDE OF THE GREEK TRAGEDIANS
TOWARD ART" AND "GREEK TRAGEDY IN THE
LIGHT OF VASE PAINTINGS"

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1899

All rights reserved



795

PA

817

A825

1899

COPYRIGHT, 1899,
By THE MACMILLAN COMPANY.

Norwood Press

J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

INTRODUCTORY NOTE



IN the preface to "Essentials of New Testament Greek" the question is asked, Can anything be done to bring the language of the New Testament within the reach of a larger number of Bible students? It has been gratifying to see that not a little success has attended the attempt to answer this question, for the "Essentials" has been reprinted twice since its first appearance in 1895, and reports have come from persons in widely distant quarters of the globe telling of the help they had found in the book. The author aimed particularly to so arrange the principles of the language that every person of studious habits could by private study come into an appreciative understanding of the original Greek of the New Testament. The work was meant to take the place, so far as this is possible, of the teacher in smoothing out difficulties, and in simplifying the presentation of what must be mastered.

The success that has followed this little volume has led me to believe that further aid can be rendered the private student by a "key" to the exercises. I have, accordingly, translated those included in the first twenty lessons, and so a person who is working without a teacher can have the important satisfaction of knowing whether or not his translations are correct. It need not be said that only wise use of this help can accomplish anything of lasting value; the translations will, on the other hand, provide the conscientious student with such assistance as will very materially increase his interest at the beginning of the work and also strengthen him in a solid acquaintance with the language as he advances.

I trust that the field of usefulness of the "Essentials" may be hereby significantly enlarged. Even a slight knowledge of New Testament Greek, which every person of ordinary mental endowment can gain, will repay many times over the time thus spent.

J. H. HUDDILSTON.

BRYN MAWR COLLEGE,

BRYN MAWR, PA.

Dec. 20, 1898.

KEY .

The student should not refer to the translations until he has first done the exercises himself; the "key" ought to take the place of the teacher.

E = "Essentials of New Testament Greek."

10.

I

1. He takes,¹ he hears, ye will (*or* wish).
2. I believe, they take, they have, I do (*or* make). 3. Ye take, thou wishest, thou believest. 4. Thou knowest,² they hear, we have, ye say. 5. They wish, ye know, we believe, thou hearest. 6. Thou takest, ye believe.

II

1. λαμβάνω, θέλεις, γινώσκουσι. 2. ἔχω, λέγετε, ἔχουσι, λέγομεν. 3. λαμβάνεις, ἀκούει, ἔχομεν. 4. πιστεύεις, πιστεύετε, ἀκούουσι. 5. γι-

¹ The ending *ει* may indicate a masculine, feminine, or neuter subject, and where this is not expressed, as in these exercises, we are free to translate with *he*, *she*, or *it*.

² γινώσκω means primarily, *I come to know* or *come into an understanding of*, and therefore in a second sense *I know*.

νόσκομεν, γινώσκουσι, λέγω, ποιούσι.¹ 6. θέλομεν, λαλοῦμεν,² ποιεῖτε.³

18.

I

1. For an apostle,⁴ of thrones, law, for times.
2. Men, of a world, words of a Lord. 3. A crowd of men, to a law and to a multitude.
4. An apostle speaks. 5. An apostle speaks a word. 6. An apostle speaks a word to a man. 7. Angels hear. 8. A world believes.
9. Ye take bread. 10. A multitude knows.
11. Men have laws.

II

1. ἀνθρώπου, θρόνῳ, λόγοι ἀνθρώπων. 2. ἄγγελοι καὶ ἄνθρωποι, τῷ⁵ κόσμῳ, ἐρήμου. 3. θάνατος ἀποστόλων. 4. λαμβάνει λίθον. 5. λόγοι ἀνθρώπου κόσμῳ. 6. λέγετε ὅχλῳ. 7. ἔχομεν τόπον. 8. ἄγγελος τοῦ κυρίου. 9. τὸν νόμον ἀκούομεν καὶ πιστεύομεν. 10. ἔχει ἀποστόλοις ἄρτον.

¹ For ποιέουσι; see E, § 8, 4.

² For λαλέομεν; see E, § 5, 7.

³ For ποιέετε; see E, § 6, 7.

⁴ Note that the meaning and use of the dative are not confined to rendering the relation denoted by *for*. See E, § 21, 3.

⁵ For *the*, see following lesson, 25.

26.

I

1. To the word and to the words. 2. Of the servants and to the little child. 3. The Sabbath for (the) men. 4. The Lord of the Sabbath. 5. The brother knows the child. 6. The people have¹ the laws. 7. Ye take (*or* receive) bread and garments. 8. The apostles hear the little children. 9. We speak in the temple. 10. Ye know the Lord of the world.

II

1. ἐν τῷ ἱερῷ καὶ ἐν τῷ πλοίῳ. 2. τῷ λαῷ καὶ τοῦ λαοῦ. 3. οἱ ὀφθαλμοὶ τοῦ δούλου. 4. τῷ ἔργῳ καὶ τοῖς ἱματίοις. 5. τοῦ λαοῦ² ἀκούετε. 6. ὁ ἀπόστολος τὸν νόμον γινώσκει. 7. λαλῶ³ τοῖς δούλοις καὶ ἀκούουσι. 8. ὁ κύριος ἔχει ἱερὸν ἐν τῷ οὐρανῷ.⁴ 9. ἔχομεν τὰ ἱμάτια τοῖς τέκνοις. 10. ὁ υἱὸς τοῦ θεοῦ⁴ γινώσκει τὸν κόσμον.

¹ λαός, being sing., demands a verb in the sing.

² Cf. note, p. 11 of E.

³ For λαλέω; see E, § 5, 8.

⁴ The student will soon discover that with a number of words the New Testament writers used the definite article where it must be omitted in English.

30.

I

1. He throws, it is thrown, thou sendest, ye are sent. 2. He judges, he is judged, I teach, I am taught. 3. Ye take, ye are taken, they hear, they are heard. 4. We are sent, they see, we write. 5. Ye save, they raise up, we believe, it is written. 6. The men are judged. 7. We are raised up into Heaven. 8. It is written in the law. 9. The son of man is saved. 10. He speaks in the temple¹ and is heard. 11. The apostles are sent into the world. 12. We believe on the Lord and are saved.

II

1. βλέπει καὶ σώζεται. 2. πιστεύεις καὶ σώζει. 3. κρίνομεν καὶ κρινόμεθα. 4. πέμπουσι καὶ πέμπονται. 5. τοὺς νεκροὺς ἐγείρει. 6. γράφεται ἐν τοῖς νόμοις. 7. βλέπομεν τοὺς ἀδελφούς. 8. ὁ υἱὸς τοῦ ἀνθρώπου κρίνεται. 9. ὁ κύριος ἀκούει ἐν τῷ ἱερῷ. 10. λαλῶ καὶ ἀκούομαι. 11. σωζόμεθα καὶ ἐγειρόμεθα εἰς τὸν οὐρανόν. 12. τὸν ἄρτον λαμβάνετε. 13. γινώσκουσιν² ὅτι ὁ κύριος ἀνθρώπους σώζει.

¹ ναός, temple.

² Movable-ν; cf. E, p. 25, note 1.

37.

I

1. I was throwing,¹ he was judging, ye were writing. 2. We were judging, we were hearing, they were seeing.¹ 3. We are believed and we were writing. 4. Thou wert raising up, ye were eating, ye were knowing. 5. We were remaining in the boat. 6. Thou wert leading the children. 7. I was eating the bread. 8. The apostles were baptizing the men. 9. They had the servants in the house.

II

1. ἤκούομεν. 2. ἐπίστευεν.² 3. ἐλάβανον. 4. ἔλεγε. 5. ἐβλέπετε. 6. ἤγειρον. 7. ἔκρινεν. 8. ἦσθιον τὸν ἄρτον. 9. ἦγε τοὺς υἱοὺς ἀνθρώπων. 10. ἐβλέπομεν τὴν ὄψιν³ τοῦ κυρίου. 11. ὁ θεὸς τοῦ οὐρανοῦ σώζει τὰ τέκνα ἀνθρώπων. 12. ἐν τῷ νόμῳ ἐμένετε.

43.

I

1. He was being led and was leading. 2. He was being baptized, he is baptized. 3. He was taught in the temple. 4. We were judged.

¹ The ending -ον may stand for *I* or *they*.

² Observe movable-ν.

³ ὄψις, *face*, declined like πόλις, E, III.

5. He is sent and ye were sent. 6. Thou wert saved. 7. He was glorified in the house. 8. The Lord was heard. 9. The apostles were looking up into Heaven. 10. The children cried.¹

II

1. ἐπιστεύομεν καὶ ἐσωζόμεθα. 2. ἐδοξάζεσθε.
3. ἐκήρυσσε τοῖς ἀνθρώποις. 4. ὁ υἱὸς τοῦ²
ἀνθρώπου ἐδοξάζετο. 5. ἔκρινον καὶ ἐκρινόμεν.
6. ὁ κόσμος ἐπίστευεν εἰς τὸν κύριον. 7. ὁ ἄγγε-
λος τοῦ² οὐρανοῦ ἠκούετο. 8. πείθομεν τοὺς υἱοὺς
ἀνθρώπων. 9. ὁ νόμος ἐν τῷ ἱερῷ ἐδιδάσκετο.
10. τὸ ἔργον ἀνθρώπου κρίνεται.

49.

I

1. The sins of men. 2. The commandment of life. 3. The power of the Church. 4. The Lord speaks a parable. 5. I write a commandment. 6. The Word was heard in the³ begin-

¹ κράζω = cry out, shout out, as in *they cried with a loud voice*.

² Cf. note 4, p. 3; the article is used nearly always in the N. T. with οὐρανός, as also with ἄνθρωπος in the phrase *the Son of man*.

³ The presence, and likewise the absence, of the article is oftentimes difficult to explain in Greek; the student must from the very beginning accustom himself to this peculiarity of the language. Any page of the Greek N. T. will show what at first seem arbitrary omissions and insertions of *the*.

ning. 7. The crowd heard the voice. 8. The Scriptures were being written. 9. The apostles sent the promise to men. 10. Sin¹ remains (abides) in the world. 11. The Son of man has power. 12. The voice was crying in the wilderness.

II

1. ἐν τῇ συναγωγῇ. 2. ἐν ταῖς καρδίαις ἀνθρώπων. 3. ἀκούω φωνήν. 4. ἡ ψυχὴ σώζεται. 5. ἡ παραβολὴ ἐν τῷ ἱερῷ ἐλέγετο.² 6. ἔπεμπε τὸν ἄρτον τῆς³ ζωῆς (τοῖς) ἀνθρώποις. 7. ἡ ἐκκλησία ἔχει δύναμιν. 8. ἐλάλουν⁴ παραβολὴν ἐν τῇ συναγωγῇ. 9. γράφεται ἐν ταῖς γραφαῖς. 10. ἔχομεν ἐπαγγελίαν τοῦ κυρίου. 11. ἄνθρωποι ἐκήρυσσον σοφίαν τῷ κόσμῳ. 12. ἐν ἀρχῇ τὸν λόγον ἠκούομεν.

58.

I

1. We have peace and love. 2. We hear from (ἀπὸ) the beginning. 3. The prophets have glory. 4. Justice and truth remained in the world. 5. I heard the voice of an angel.

¹ Cf. note 3, p. 6.

² λαλέω is more commonly used in this expression, as in No. 8.

³ The article is customary in this phrase.

⁴ For ἐλάλεον; cf. § 5, 7.

6. He spoke in parables. 7. The prophet wrote the commandment. 8. Ye sent joy to men. 9. We abide in truth. 10. He preached wisdom by¹ parables. 11. Thou wert glorifying the Lord on the land and sea. 12. They believe on the disciples of the Lord.

II

1. μένομεν ἐν τῇ ἀληθείᾳ. 2. ἡ ὥρα ἀγγέλλεται.² 3. ἔχετε χαρὰν ἐν ταῖς καρδίαις. 4. βλέπομεν τὴν ἀρχὴν τῆς δικαιοσύνης. 5. ἡ ὁδός, ἡ ἀλήθεια καὶ ἡ ζωή. 6. ἡ χαρὰ καὶ ἡ εἰρήνη, ἡ ἀγάπη καὶ ἡ δόξα.³ 7. ἔμενον ἐν τῇ συναγωγῇ. 8. λέγουσιν ἐν παραβολαῖς. 9. διδάσκεται ἐν ταῖς γραφαῖς. 10. ἡ βασιλεία τοῦ θεοῦ καὶ ἡ δικαιοσύνη.

65.

I

1. The last day. 2. This word. 3. In that house. 4. The righteous (ones) and evil are judged. 5. Little children, it is the last hour. 6. The commandment is eternal life. 7. The good alone are saved. 8. This is the first

¹ Note wider meaning of ἐν; the lexicon should be consulted on the uses of the prepositions.

² ἀγγέλλω, *I announce*. ³ Note idiomatic use of the article.

and great commandment. 9. That one (he) is righteous. 10. The rest taught the laws. 11. Evil prophets were heard in those days.

II

1. οἱ πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.
 2. ἐκεῖνος ὁ μαθητὴς γινώσκει τὰς γραφάς. 3. ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 4. οἱ ἴδιοι γινώσκουσι τὴν ἀλήθειαν. 5. ταῦτα τὰ τέκνα σώζεται.¹ 6. τοῦτό ἐστι² τὸ ἔργον τοῦ θεοῦ. 7. ταύτην τὴν ἐντολὴν τοῖς ἀδελφοῖς γράφω. 8. ἀγαπητοί, ἔχομεν ἄλλην ἐπαγγελίαν. 9. ἐκήρυσσεν ἐν τῇ συναγωγῇ τῇ πρώτῃ ἡμέρᾳ.³ 10. οὗτος γινώσκει τὸν νόμον καὶ τοὺς προφήτας.

74.

I

1. And it is I. 2. For thou art in the temple. 3. But we judged him. 4. We ourselves are not judged. 5. This is the work of God. 6. But ye are not saved by words. 7. Life in Him, moreover, is eternal. 8. Ye are the children of God. 9. Thou art the prophet. 10. And Jesus says to him. 11. The truth is

¹ Cf. **E**, p. 18, note 1.

² Cf. **E**, p. 29, note 1.

³ The dative not infrequently is used to denote time *when*, **E**, § 158.

- not in us. 12. For ye believe that it is I.
 13. I am the way, the truth, and the life.
 14. And it is the Sabbath on that day.

II

1. ἀλλὰ γινώσκεις με. 2. δοξάζω αὐτόν.
 3. λέγομεν δὲ τὴν ἀλήθειαν. 4. ἐν τῷ κόσμῳ
 ἔστέ. 5. ἡ¹ σκοτία ἐν αὐτῷ οὐκ ἔστιν. 6. καὶ
 ταῦτα ὑμῖν γράφομεν. 7. ὁ Ἰησοῦς² αὐτὸς οὐκ
 ἐβάπτιζεν ἀλλ'³ οἱ μαθηταὶ αὐτοῦ. 8. ἀγαπη-
 τοί, ἡμεῖς ἐσμεν τὰ τέκνα τοῦ θεοῦ. 9. ἀκούει
 τοὺς λόγους μου⁴ καὶ οὐ ποιεῖ⁵ αὐτούς. 10. αὕτη
 ἐστὶν ἡ μαρτυρία αὐτοῦ. 11. αὐτὸς ἐστὶν ἡ ζωή.
 12. ἐν τῇ αὐτῇ ἡμέρᾳ τῷ λαῷ ἐλάλει.⁶ 13. σὺ
 εἶ ὁ υἱὸς τοῦ θεοῦ.

81.

I

1. Ye do not know Him. 2. Philip comes
 and says to Andrew. 3. He was in the world,

¹ The article with an abstract noun.

² ὁ Ἰησοῦς again shows a special use of the article.

³ For the elision, see **E**, § 12.

⁴ The monosyllabic forms of ἐγώ are enclitic; cf. **E**, p. 29,
 note 1.

⁵ Cf. **E**, § 7, 2.

⁶ For contraction of **εε**, see § 6, 7.

and the world received Him not. 4. The word which ye hear is the commandment. 5. The hour cometh. 6. I do not write to you because ye know not the truth, but because ye do know it. 7. That which I hear from the beginning I know. 8. And this is the promise that he himself announces. 9. And thou knowest that sin is not in Him. 10. Moreover, I know the law. 11. And it is the time when (in which) we receive power. 12. For who does not know that the last day cometh?

II

1. οἶδαμεν ὅτι σωζόμεθα. 2. εἰσέρχεσθε εἰς¹ τὴν συναγωγὴν. 3. γίνονται τὰ τέκνα τοῦ θεοῦ. 4. ἐν ἀρχῇ ἦν ὁ λόγος. 5. ὁ λόγος ἦν πρὸς τὸν θεόν. 6. ἡ δὲ ἀλήθεια ἐν αὐτῷ δοξάζεται. 7. οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. 8. ὃ λέγω ὑμῖν ἦν ἀπ' ἀρχῆς. 9. ἡ ζωὴ ἦν ζῶμεν² αἰώνιος ἐστίν. 10. τὸ σάββατον ἦν ἐν τῇ ἐκείνῃ ἡμέρᾳ. 11. ὃν οἶδεν³ οὐκ οἶδεν ὁ κόσμος.

¹ It is often the case in Greek that a compound verb is followed by a phrase in which the preposition of the verb is repeated.

² For *ζάομεν*; cf. **E**, § 5, 1.

³ Movable -ν.

91.

I .

1. This one comes that he may speak concerning the truth. 2. Verily, verily, I say to you that the hour is not yet. 3. He receives us in order that we may live. 4. How, indeed, is it possible to live (*or* how can he live)? 5. After these things¹ he says to them. 6. He takes away our sins. 7. We are raised up from death unto life. 8. He who abides in Him has eternal life. 9. He who loves his brother abides in love. 10. I come, moreover, that I may save the world.

II

1. βαπτίζουσιν ἵνα δοξάζωσι τὸν θεόν. 2. γινόμεθα ἤδη τὰ τέκνα αὐτοῦ. 3. δύνασθε τὴν ἀλήθειαν γινώσκειν. 4. πῶς δύναται αἶρειν τὰς ἀμαρτίας ἡμῶν; 5. δι' ² αὐτοῦ σώζονται καὶ ἔχουσι ζωὴν αἰώνιον. 6. μετὰ ταῦτα ἀπέρχονται εἰς τὴν ἔρημον. 7. οὗτος ἔρχεται ἵνα σώζη ἀμαρτωλούς. 8. θέλω τὸ εὐαγγέλιον ἀκούειν. 9. ἀμήν, ἀμήν, ὁ ἀγαπῶν τὸν ἀδελφὸν οὐκ ἐστι

¹ Or simply, *after this*.

² Note the elision; cf. p. 10 above, note 3.

δοῦλος. 10. οὐ δύνασθε τὸν λόγον μου ἀκούειν.
 11. ἐκεῖνος ἦν ἀπ' ἀρχῆς καὶ ἡ ἀλήθεια ἐν αὐτῷ
 ἔστιν.

100.

I

1. Let us salute the brethren. 2. Let us be
 righteous, just as He (that one) is righteous.
 3. He preached in the midst, saying that He was
 going unto His own.¹ 4. Ye abide in Me and
 I in you. 5. I am not alone, for He is with
 me. 6. He sees the Lord coming to him, and
 he says to Him, This is He that taketh away
 the sins of the world. 7. If ye abide in my
 Word, ye are my disciples and ye know the
 truth. 8. Moreover, if I judge, I judge the
 truth. 9. If I shall glorify myself, my glory
 is nothing.

II

1. τηρῶμεν² ταύτην τὴν ἐντολήν. 2. δεχώ-
 μεθα τὴν ἀλήθειαν. 3. εἰ οὖν τὰ τέκνα τοῦ θεοῦ
 ἐσμέν, ποιῶμεν² τὰ ἔργα αὐτοῦ. 4. πιστεύωμεν
 ὅτι δι' αὐτοῦ ζωὴν αἰώνιον ἔχομεν. 5. ἔθελον τὸ
 εὐαγγέλιον λαμβάνειν. 6. ὁ πιστεύων σώζεται
 καὶ ζωὴν αἰώνιον ἔχει. 7. μὴ λαλῶμεν περὶ τού-

¹ The neuter τὰ ἴδια is a wider term than the masc. τοὺς ἰδίους
 would be.

² For εω = ω; E, § 5, 8.

των. 8. ἐντολὴν καινὴν γράφω ὑμῖν. 9. εἰὰν λέγωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἡ ἀλήθεια οὐκ ἔστιν¹ ἐν ἡμῖν. 10. κηρύσσει τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ.

109.

I

1. Thou hast the words of eternal life. 2. His name was John (*lit.*, a name John was to him²). 3. This is my body. 4. Thou knowest the will of God. 5. Do ye wish to bring the blood of this man upon us? 6. This is he who baptizes with the Holy Spirit. 7. The night cometh. 8. We are the seed of Abraham. 9. The Word became flesh. 10. Not that which entereth into the mouth defileth man, but that which proceedeth from the mouth — this defileth man. 11. Ye are the light of the world. 12. And if thy hand or thy foot offend thee, cut it off. 13. The light appears in the darkness.

II

1. πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2. βαπτίζει δὲ ὑμᾶς ἐν πνεύματι ἁγίῳ. 3. δύναται σώζειν

¹ When the *existence* is specially emphasized the accent on *ἐστίν* is recessive, as here.

² The so-called *dative of possession*; cf. E, § 156.

ἐν ἡμέρᾳ καὶ νυκτί.¹ 4. πιστεύωμεν εἰς τὸ ὄνομα τοῦ κυρίου. 5. ὁ λόγος σὰρξ γίνεται. 6. οὗτοί εἰσι τὸ καλὸν σπέρμα. 7. τοῦτό ἐστι τὸ θέλημα τοῦ θεοῦ. 8. λαλεῖ διὰ τοῦ στόματος τοῦ θεοῦ. 9. ὁ ἄρτος ζωῆς ἐστὶν ἡ σὰρξ μου. 10. ἀμήν, ἀμήν, λέγω ὑμῖν ὁ πιστεύων εἰς τὸ ὄνομα αὐτοῦ ζωὴν αἰώνιον ἔχει.

115.

I

1. I am the resurrection and the life. 2. Thy faith saveth thee. 3. He enters Galilee in the power of the spirit. 4. This is the judgment, that the light cometh into the world. 5. I write on him the name of my God and the name of the city of my God. 6. I know no man. 7. Now is the judgment of this world. 8. We know the father and the mother. 9. Ye have tribulation in the world. 10. Then they said to Him, Where is thy father? 11. I do the works of my father. 12. On the day of judgment we shall have joy and peace.

¹ Time *within which* is more commonly expressed by the genitive; the phrase ἡμέρας καὶ νυκτός, *by day and night*, is common in the N. T. Cf. E, § 145.

II

1. ἡ πίστις ἣν ἔχομεν ἄνδρας σώζει. 2. ἡ ζωὴ ἐστὶν ἐν αὐτῷ ὃς ἔχει τὸ πνεῦμα τῆς πίστεως.
 3. οὗτοί εἰσιν ὁ πατὴρ καὶ ἡ μήτηρ μου. 4. ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει ἐν τῇ ἀληθείᾳ.
 5. ἐξουσίαν ἔχομεν γίνεσθαι τὰ τέκνα τοῦ θεοῦ.
 6. οὗτός ἐστιν ἡ ἀνάστασις καὶ ἡ ζωὴ. 7. ἐγειρόμεθα ἐκ νεκρῶν ἐν τῇ ἡμέρᾳ τῆς κρίσεως. 8. ὁ ἀκούων τὸν λόγον μου οὐκ ἔρχεται εἰς κρίσιν.
 9. ἐκήρυσσεν ἐν ταύτῃ τῇ πόλει τὸ εὐαγγέλιον.
 10. εἴσι γὰρ αἱ ἡμέραι ἐκείναι θλίψεις.

125.

I

1. Thy faith shall save thee. 2. I write these things to you, little children. 3. The world will hate us. 4. I shall send my beloved Son. 5. And the Heavenly Father will not do thus to you. 6. I shall follow thee, Lord. 7. Thou shalt love the Lord God with all thy heart and with all thy soul and with all thy mind. This is the first commandment. 8. I shall confess to them that I know you not. 9. Ye will ask in my name on that day, and I do not say to you that I shall beseech the Father for you. 10. And so the last shall be first. 11. We

will persuade our heart. 12. So also shall it be in the days of the Son of man.

II

1. ἔσονται θλίψεις. 2. ποιήσομεν τὴν ἀλήθειαν. 3. ὁ γινώσκων τὴν ἀλήθειαν καὶ ποιῶν αὐτὴν ζήσει. 4. ἔσεσθε σὺν μοι ἐν ταύτῃ τῇ ἡμέρᾳ. 5. μισήσουσιν ἡμᾶς ὅτι οὐκ ἐσμεν ἐκ τοῦ κόσμου. 6. ἀγαπήσομεν κύριον τὸν θεόν¹ ἐν² ὅλῃ καρδίᾳ ἡμῶν. 7. ποιήσω τὸ θέλημα τοῦ πατρός μου. 8. ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὸν λόγον πιστεύσει. 9. μαρτυρήσουσι περὶ αὐτοῦ ὅτι αὐτός ἐστιν τὸ φῶς. 10. ζητήσομεν αὐτόν. 11. ἔσται χαρὰ ἐν τῷ οὐρανῷ ὅτι αὐτὸς σώζεται. 12. δοξάσει τὸν θεόν.

133.

I

1. Thou findest, indeed, grace with God. 2. He is in the light. 3. And now abideth faith, hope, love. 4. Behold my hands and my feet, that (ye may know) I am He. 5. He who eats of this bread shall live forever. 6. Jesus enters the house of the ruler. 7. For ye are not under the law, but under grace. 8. And he

¹ Observe the peculiar use of the article in this phrase.

² Often written ἐξ ὅλης καρδίας.

who has this hope in him is saved. 9. Moreover, the servant remaineth not in the house forever, the son remaineth forever. 10. And by the grace of God I am what I am. 11. Thy kingdom is both power and glory forever. 12. Grace and peace from God our Father and the Lord Jesus Christ (be) with you.

II

1. ἡ ἀλήθεια μένει εἰς αἰῶνα. 2. νυνὶ ἔχομεν πίστιν καὶ ἐλπίδα. 3. γράφω ταῦτα τῇ χειρὶ μου (οἷ τῇ ἐμῇ¹ χειρὶ). 4. τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ. 5. σωζόμεθα τῇ ἐλπίδι. 6. ὁ ἔχων τὴν ἀγάπην ἐν τῇ καρδίᾳ ἔχει χάριν. 7. οὐκ ἐσμεν ὑπὸ νόμον ἀλλ' ὑπὸ χάριν. 8. χάριτι τοῦ θεοῦ ἐσμὲν ὃ ἐσμεν. 9. ἴδετε τοὺς πόδας καὶ τὰς χεῖράς μου.

138.

I

1. But the end is not yet. 2. Thou art King of the Jews. 3. The Gospel which I preach among the nations. 4. Thou hast not a part with Me. 5. And the chief priests and the elders persuaded the multitudes. 6. We go

¹ ἐμός, poss. pron., decl. like σοφός.

to the nations.¹ 7. We have no king. 8. We have many members in one body. 9. Grace from Jesus Christ, who ruleth² the princes of earth. 10. And he struck the servant of the chief priest. And the name of the servant was Malchus.³ 11. Jesus was about to die in behalf of the nation, and not for the nation only. 12. Grace, mercy, peace from God the Father and Jesus Christ our Lord.

II

1. οὐκ ἐστε ἐν τῇ σκοτίᾳ. 2. οὗτός ἐστι βασιλεὺς τῶν Ἰουδαίων. 3. ἐκ μέρους γὰρ γινώσκουμεν. 4. οἱ γραμματεῖς καὶ ἀρχιερεῖς τοῦτο λέξουσιν. 5. γινώσκουσιν ὅτι αὐτὸς οὐκ ἐστὶν ὁ βασιλεὺς τούτου τοῦ κόσμου. 6. μέγα⁴ πλῆθος αὐτῷ ἀκολουθήσει. 7. ἔχομεν μέρος ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 8. λέγω ὑμῖν, ἀδελφοί, ὅτι τὸ τέλος οὐπω ἐστίν. 9. ποιήσομεν αὐτὸν βασιλέα.

150.

I

1. Just as that one went about. 2. I have written to you, little children, because ye know

¹ *eis* here signifies *to enter in among*.

² *ἄρχειν*, *to rule over*, is followed by the gen. case.

³ Cf. note 2, p. 14 above.

⁴ For *μέγας* cf. **E**, § 36.

the Father. 3. Ye have heard that the last hour cometh. 4. And he knows not where he goes, for the darkness has blinded his eyes. 5. He came to His own, and His own received Him not. 6. He has loved us. 7. We announce also to you that which we have seen. 8. For he has written concerning me. 9. They saw what He had done, and believed on Him. 10. Christ died for us. 11. This is he of whom I spoke. 12. He was in the world, and the world came to pass (came into existence) through Him. 13. The woman said, I have no husband. 14. Ye have not proved¹ faithful in that belonging to another.²

II

1. αὐτὸν ἠρώτησαν. 2. ἦλθον καὶ εἶδον ποῦ ἔμενεν. 3. ὁ λόγος σὰρξ ἐγένετο. 4. ὡμολόγησεν ὅτι αὐτός ἐστιν ὁ Χριστός. 5. ἐμαρτύρησε λέγων ὅτι τὸ πνεῦμα εἶδεν. 6. ἔπεμψε γὰρ αὐτοὺς ἵνα κηρύσσωσι (οἷ κηρύσσειν) τὴν βασιλείαν τοῦ θεοῦ. 7. καὶ ἐγένετο ἐν ταύταις ταῖς ἡμέραις. 8. εἶδόν δὲ καὶ ἤκουσα.

¹ The meaning of *γίνομαι* often borders upon that of *εἶμι*.

² With *ἀλλότριος*, *another's*, cf. *ἄλλος*, Latin *alter*, English *altruism*.

PHILOLOGY OF THE GOSPELS.

BY

FRIEDRICH BLASS, Ph.D.,

*Professor of Classical Philology in the University of
Halle-Wittenberg.*

Crown 8vo. Cloth. \$1.75.

“The ordinary student of the Biblical text will be certain of having his interest kindled in the subject as he reads these pages, and also of receiving a considerable degree of light upon many points, and he will thank the author for the work.” — *The Congregationalist*.

“A scholarly work. . . . In it we find much of value concerning New Testament textual criticism in general, and that on the separate Gospel in particular.” — *Outlook*.

THE MACMILLAN COMPANY,

66 FIFTH AVENUE, NEW YORK.

BIBLICAL QUOTATIONS

IN

OLD ENGLISH PROSE WRITERS.

EDITED

With the Vulgate and Other Latin Originals, Introduction on
Old English Biblical Versions, Index of Biblical Pas-
sages, and Index of Principal Words.

BY

ALBERT S. COOK, M.A., Ph.D., L.H.D.,

*Professor of the English Language and Literature in Yale
University; President of The Modern Language
Association of America.*

8vo. Cloth. \$3.00 net.

"The Biblical scholar interested in the history of English versions, as well as the professional student of English, will hardly find elsewhere a more accurate survey of the field than is here presented." — *The Dial*.

"Students of Old English will have a warm welcome for this book; it does what has never been done before and does it well, with thorough research, accuracy, and with trustworthy scholarly judgment. No such survey of the Old English Biblical extracts exists, and all the previous attempts made to present them are meagre and incorrect." — *Independent*.

THE MACMILLAN COMPANY,

66 FIFTH AVENUE, NEW YORK.

2
5
9

GTU LIBRARY



3 2400 00563 0177

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.